

THE NUR AF SHAN

Vol. IX.

LUDHIANA:—July 14th, 1905.

No 28.

FOREIGN TELEGRAMS.

London, July. 4.

Admiral Kruger has telegraphed that the crew of the transport *Prout* have mutinied in Tendrovo Bay, killed two officers, and seized the others. The *Prout* has arrived at Sevastopol, and the crew are repentant.

Before leaving Kustenji, the mutineers handed the Prefect a bombastic proclamation declaring war on all Russian ships not joining them, and notifying their intention to bombard Russian ports and respect neutrals.

London, July. 5.

It is understood at St. Petersburg that the Government's note to President Roosevelt pointed out that the selection of Russian representatives indicated the Tsar's sincere desire for a lasting peace.

A Russian proposal for an immediate armistice has been transmitted to Japan through Washington.

Bombay, July. 5.

The following Japanese official intimation was issued last night:—Baron Komura, Foreign Minister at Tokio, and Mr. K. Takahira, Japanese Minister at Washington, have been appointed plenipotentiaries at the peace conference next month at Washington. Baron Komura is to leave Tokio about the 8th of this month.

Mr. Brodrick, replying to Mr. Roberts, said he had already accepted the proposals of the Government of India concerning the partition of Bengal.

London, July. 4.

Princess Arisugawa successfully launched the Japanese battleship *Katori* at Barrow to-day. Ten thousand cheering spectators were present. The ship when she took the water weighed 9,400 tons, which is record launching weight.

The weather was brilliant, and the Prince and Princess received a perfect ovation. Baron Hayashi and many Japanese attended.

London, July. 5.

After the lunch at the launching of the *Katori*, the builders presented the Princess Arisugawa with a pendant of diamonds and a jewelled miniature of the *Katori*.

London, July. 4.

Russian and Japanese despatches mention sharp fighting on Friday, Saturday, and Sunday, both losing heavily.

London, July. 5.

General Roediger has been appointed successor to general Sakharoff as Minister for War.

The Queen-Dowager of Italy, is preparing to visit Japan.

London, July. 6.

Sixty seven ringleaders of the *Pobedonostetz* mutiny have been removed to prison at Kertch, and it is expected that they will be shot.

Reuter's correspondent at Tokio wires that the Mikado gave a farewell lunch to Baron Komura and the staff of the peace commission.

Britain, America and Germany each take ten million of the Japanese loan which will be issued at 90. The rate of interest is $\frac{4}{2}$ per cent. and the loan runs for twenty years.

Lord and Lady Lansdowne gave a small luncheon party to-day in honour of Prince and Princess Arisugawa. The guests included Lord Roberts, Baron Hayashi and Mr. Austin Chamberlain.

London, July. 7.

Reuter's Tokio correspondent says that the Emperor in his address to the plenipotentiaries says that if in consequence of the conciliatory spirit of our opponent hostilities could be ended nothing would be more satisfactory. He instructs them to use every effort to secure peace on a durable basis.

M. Kaburaki, Japanese Attache, entertained Prince and Princess Arisugawa at a picturesque dinner at the Savoy last night. The courtyard of the hotel was transformed into a miniature Japanese landscape. The guest numbered sixty, chiefly naval, including Admiral Sir John Fisher.

London, July. 8.

General Liapunoff, commandant of Saghalien, telegraphs that a Japanese squadron appeared on the 7th instant south-east of Korsakovsk and began landing troops from fifteen ships under cover of fire from torpedo-boats. An hour later fifteen torpedo-boats opened fire on Korsakovsk and killed five of the garrison, but were driven back by Russian guns. After all resistance possible General Liapunoff blew up his guns, burned the Government buildings, and withdrew northward.

London, July. 9.

The Japanese squadron at Saghalien consisted of two battleships, seven cruisers, three gunboats, 36 torpedo-boats, and a number of transports for landing a brigade.

London, July. 10.

A telegram from Washington states that President Roosevelt has submitted to the belligerents China's request to participate in the peace conference. It is not known whether replies have been received, but it can be stated that Russia is favourable to the request and it is not likely that President Roosevelt will press the request.

The peace plenipotentiaries meet at Ports-mouth, new Hampshire.

Reuter's correspondent at Tokio wires that M. Bougonin, charged with espionage in May last, has been sentenced by the Japanese to ten years' hard labour, and the interpreter Maki, his accomplice, to eight years.

London, July. 11.

The Japanese have now occupied Cape Notolo on the southernmost point of Saghalien.

Bombay, July. 11.

The following telegram was received by the Japanese consul in Bombay last night from his Government:—

The official report from Saghalien of the landing of our army is as follows: We occupied Korsakov early on the morning of the 8th without much resistance. The Russians burnt Korsakov and retired to a position near Soloiyva, about 7 miles north of Korsakov, and again attempted to offer resistance, but were dislodged by our pursuing force and retired towards Vladimirovka, about 22 miles north of Korsakov. We captured four guns and a quantity of ammunition. No damage was sustained by our side.

The peace plenipotentiaries assemble in the Government Navy Yard at Portsmouth, which is a cool and comfortable town. They meet first in New York, and proceed in two cruisers to Oyster Bay to greet President Roosevelt, and thence they separate in vessels for Portsmouth.

Martial law has been proclaimed at Tiflis, indicating the gravity of the situation, but no news has been received from there.

The death is announced of Sir William Muir.

EDITORIAL NOTES.

"Oh, for a passionate passion for souls!
 Oh, for a pity that yearns!
 Oh, for a fire that burns!
 Oh, for a power that prevails!
 That pours out itself for the lost,
 Victorious power in the Conqueror's name,
 The Lord of Pentecost!"

We give another installment of news from the Khasia Hills, where is being enacted the most powerful revival that has been seen in India during the whole history of modern Missions in India. It is truly pentecostal. The Spirit works without the presence of great leaders. So definite are the evidences of the presence of the Holy Spirit that even non-Christians are brought under the power and cry out for pardon and salvation. The evidence of the genuineness is seen in confession of sin, in restitution for wrong done, holiness of life, zeal for the salvation of others. All this is repeated over and over again as the revival progresses, like the waves of the sea rolling on over village and hamlet in the remote fastnesses of the mountains.

We gladly give space to these histories believing the truth voiced in them will lead many to pray and to receive the same blessing:

"The Lord was truly with the children of Israel in the wilderness when leading them with the Pillar of Fire and daily feeding them with manna from heaven; but His presence did not draw the attention that it drew when He led them through the Red Sea and thundered out His commands from Sinai. The good men among the Israelites fully realized His continual presence with them but, the worldly minded soon became accustomed to the Light, the Manna and the Water they enjoyed every day. Moses said "If thy presence go not with us carry us not up hence." The presence of God was what Moses desired.

The people on the Khasia Hills have felt the power of God working among them as the Israelites did at Sinai, they have now left Sinai, but are still feeding on the Heavenly manna and are led by the Pillar of Fire. The people of God are more than satisfied because they have the presence of God with them, but outsiders are not able to appreciate this blessing, and as they cannot hear and see thunder and lightning, they take for granted that God only paid a hurried visit to His people and now He has left them. The following accounts will show that God is still with His people and is willing and anxious to remain continually with them. From the

MAWPHLANG DISTRICT

we have the following account "The Revival has spread to villages two and three days journey from the mission sta-

tion, and the work of the Spirit has been powerfully felt in little villages, where there is neither pastor, evangelist or even an elder to guide the people. This has silenced the taunts of certain enemies who said that the Revival was simply a new device of the Missionaries.

At Lawbyrtun, a village about 25 miles from Mawphlang (where the missionary lives) some wonderful scenes have been witnessed during the last few weeks. A church was established here about fourteen years ago, but the work went on very slowly and amidst great difficulties. The statistics for last year show that at end of the year there was a Christian community of 95 only (including children and enquirers). The Revival began here very suddenly on a Monday night after the return of the Christians from the Marngor preaching services, where the Holy Spirit manifested Himself with such power on the previous day. There had been much prayer and intercession by some of the Christians on behalf of their own little church previously, which until then had not had any special manifestations of the Spirit. When these Christians returned to Lawbrytun on Monday they seemed to be hungering for the blessing and before long a number of them began to wend their steps to the Chapel to pray secretly, but when they found others of the same mind, they joyfully united in prayer and they soon felt the divine presence with them so that the leading men of the church were trembling with emotion, as they called upon God. The special prayer meeting in the evening was attended by all the Christians and by a large number of the heathen. The prayers were remarkable for their fervour and there was a general confession of sins before the Lord and were silently weeping. Among those who were very deeply moved was one of our most respected Christian women, she seemed to realize as she never did before how sinful she had been, and her prayer to Jesus for forgiveness was most pathetic. She forgot her surroundings so entirely that her little babe on her arms was in danger of falling. She was followed by another woman who was not a professing Christian but who was now evidently under deep conviction. She prayed very earnestly for forgiveness and also that God would bring all her family to Christ. Many prayers were offered that night and the service lasted till a late hour. Since that time prayer meetings are held every day and are largely attended.

On Sunday, May 7th the whole day was devoted to prayer. After the early morning service, seven of the brethren remained behind to pray, they felt that they could not leave the place without the blessing which they sought. They prayed one after another and then they were so overcome by their feelings that they found themselves all praying aloud at the same time. The heathen living near the chapel heard and came running in and the place was soon

filled. They had glorious services all day, and when all the meetings were over and the congregation had departed, nine Christians remained behind again for more prayer, and strange to say others came running back so that the chapel was again crowded, many non-Christians being present. It was at that time that a strange bright light filled the place and the mighty power of the Spirit came upon them. Oh! what a scene it was! the whole place was in apparent confusion, some praying aloud, others confessing their sins, many of the heathen in agony appealing to God for pardons, some even fainted, so great was the power. It was a pleasure to hear some of the elder Christians praising God and shouting "*The Church now lives*" "*The Church now lives*." The whole village was roused by this time all work was given up for a whole week, although it was the busiest time of the year, the people being in the midst of tilling their rice fields. It would be difficult to describe the scenes which took place during that wonderful week, day and night were spent in prayer and praise, day after day men were convinced of sin and led to Christ. In one meeting as many as sixteen were prostrate with agony. They felt that there was no hope for them for they had worshipped demons all their lives and now they realized the presence of a Holy God and they nearly died of terror but, praise God they were led to the cross and there lost their burden, and the realization of the free salvation in Christ so filled them with joy that they literally danced as they praised the Lord.

Special prayers were sometimes offered for well-known drunkards and workers and some of these came and gave themselves to the Saviour. Two men came to the church in anger to take away their relations who were under conviction. As they came in they were expressing very loudly their opinions regarding Christianity in general and the Revival in particular. When they came into the meeting the friends prayed that God would touch their hearts for they had mocked our Lord. In a few minutes these very men were prostrated and groaning in agony, begging for God's forgiveness, and confessing that they had come with blasphemy on their lips. It was terrible to see them, but even these were not beyond the mercy of God, and they were led to realize "the peace which passeth all understanding; It is said that the faces of the Christians of Lawbyrtun have changed, they are now beaming with Divine joy."

A great work has also been accomplished among the children many of whom engage in prayer with wonderful power. Two boys of about nine years of age, go from house to house to speak of Jesus and to pray for their neighbours. "Out of the month of babes and sucklings, thou hast perfected praise."

During the past few weeks ninety-eight converts have

been received into the Church at Lawbyrtun and the three adjacent Churches.

SHELLA & CHERRA DISTRICTS.

We have not been able to record but very little of the account of the Revival in the Shella District, but we understand that the Spirit has been working there as powerfully as in any part of the Khasia Hills. The following account written by a medical man who visited one of the villages will show how God can use even the weakest instrument to glorify His name. I went to a village in the Shella District recently to visit a patient, and I was very glad to have an opportunity of attending a service there and to ascertain the truth of the stories I had heard concerning a young girl who has been specially-endowed with the Spirit. I purposely sat near the girl at the service that I might watch her face, but this was difficult as she hid her face by her right hand, but she (like the other Christians) awayed her left hand while singing. After some time she began to speak and said that Satan had come into the service. She said that there was nothing to fear, that Satan had been conquered and that he would have to flee from there that night, and she prayed and sang so earnestly that Satan could not remain.

The girl looks very mild, humble and sincere and there is no trace of pride to be seen in her, and when she speaks, every one feels that she says what is right and true.

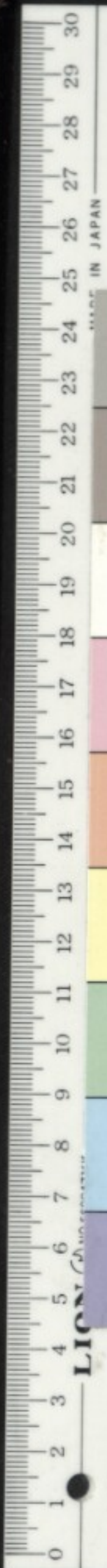
In this village the work of the Spirit is not only powerful but terrible, for men when once convinced of sin become convulsed in body until they receive forgiveness. Ninety-three persons have joined this Church recently, and in the adjacent villages nearly 200 have been added to the Churches within two months and the joy of the people is unbounded.

At a small village called Sorparim in the Cherra District where the Church was very weak and cold the Spirit has come even upon them and seven persons have joined the Church. In Laitlyngdop twenty persons have been added to the Church, and the Christians are dancing with joy because the work of God is prospering among them. In other villages the fire continues to burn powerfully, and though the number of converts is not so large, the Christians have been thoroughly roused.

We hear that another powerful wave has passed over Cherraponjee, this has been expected for some time and it has come. We hope to give the full account in a few days.

Let the Churches all over India earnestly seek the Holy Spirit, and God will fulfill His promise as He is doing in the Khasia Hills.

We are sorry to announce the death of Miss Keay, Principal of the Girls School, Lahore. Miss Keay came to India in 1879 and has laboured constantly in the sphere of Female education. She has been in poor health for a long time but she worked on until the very last. She will be greatly missed in the Punjab.



HORRIBLE CUSTOMS.

A Hindu Correspondent of the Madras Mail recently describes some of the customs observed by certain aboriginal tribes in South India. They seem not only to be tolerated by the State but possibly claim recognition as the religious customs of the people. The correspondent says:

"Recently your Trichinopoly correspondent mentioned a ceremony in which many goats are killed and the blood is drunk by the *Pujari*. Similar ceremonies are very common in Travancore. Whenever an epidemic disease, such as cholera or smallpox, becomes prevalent, the usual remedy to prevent the spread of the disease is to celebrate a *Chirappu* or *Amman Kudai* in a temple dedicated to a female deity. Invariably Tuesdays and Fridays are selected and goats and fowls are mercilessly slaughtered. These ceremonies are only common among the lower and ignorant classes of people. One such ceremony, which is celebrated at Martakad, every year brings in a large amount of money and other votive offerings to the State. The Martakad *Amman* is something like a column of earth standing near the sea in a dreary and desolate part where especially at the time when the ceremony takes place annually even drinking water cannot be had. Still thousands of people congregate every year. For a few days (generally a week) the temple of the *Amman* and its premises are one vast pool of blood on account of the enormous number of goats and fowls killed to satisfy the thirst of the deity. The voluntary money offerings of the pilgrims, which come to about Rs. 3,000 every year are all credited to Government.

"In another place in South Travancore the manner in which the thirst of the deity for blood is satisfied is horrible. When the ceremony is celebrated, a particular place is the scene of a most inhuman act. At about midnight a pig is tied to poles in such a manner that its belly is above and its back below. The blood and meat are carefully preserved in a vessel. Fruits and other eatables are then placed in the belly and thus kept ready. At about twelve o'clock or even a little later, a man, supposed to be inspired by the *Amman*, comes running and dancing from the temple and is taken to the place where the pig is kept. The first thing that the man does is to get near the dead brute and put his head into its belly and eat the fruits and other contents, and drink the blood taken from the pig's belly and preserved in a separate vessel. The drum is then beaten and the man is supposed to be an incarnation of the *Amman*. People take this opportunity to get favours from him, and get him to bless them and wish them success in any new enterprises or undertakings they may have in hand. All requests

and prayers are then granted. In some cases people are threatened with mishaps for not fulfilling some vow they might have taken. It is also supposed that the man's predictions at that particular hour will invariably be successful, so the crowds of people are generally large. The inspired man becomes an ordinary mortal again in about two hours, when he is supposed to have been abandoned by the *Amman*."

THE WITNESS OF A CHRISTIAN LIFE.

The best proof of the divinity of Christian religion is the daily life of the Christian himself; not his words and professions but his conduct and spirit; not his Sunday garb and service, but his everyday tone; not his church ways, but his home walk. In the first of the first century the world saw the incarnate God—the Word of God "made flesh and dwelling" in the human from among men. The nineteenth and twentieth centuries need no less than this. They must see "God manifest in the flesh"—that human eyes may now behold, and human hands may now handle, the World of Life; that the supernatural may be brought within our easy reach; that to all inquiries the church may now say as Jesus said to the disciples of John: "Go, tell the things which ye do hear and see;" no deeds of healing wrought in flesh, but "greater works than these"—works of healing in the spirit, evil passion subdued, bad habits broken, burdens of sin removed, blessings of spiritual life bestowed, steadiness of purpose and experience through all outward vicissitudes made clear to a witnessing world. A life thus setting forth the power of Christ in this present time is worth more than all the books of argument and all the sermons and lecture course of a century in favor of Christianity. It is another Word of God, a living "epistle read and known of all." It is a silent, present, unshadowed, unanswerable demonstration. It makes doubt impossible. Men simply feel its force, and are silent; then turn to pray.

—Bishop John H. Vincent.

THE MUSIC OF EARTH & HEAVEN.

"We start music on earth that finds rich echo in Heaven."

Bayard Taylor speaks of the remarkable musical echo in the Baptistry at Pisa. The guide, standing near the font, sang a few notes. "After a moment's pause," he says, "they were repeated aloft in the dome, but with a sound of divine sweetness—as clear as the clang of a crystal bell. Another pause and we heard them again, higher, fainter, sweeter, followed by a dying note, as if they were fading away into heaven. It seemed as if an angel lingered in the temple, echoing with his melodious lips the common harmonies of earth. Even thus," adds Taylor, "does the music of good deeds, hardly noted in our grosser atmosphere, awake a diviner echo in the far world of spirit."

My heart said "Yes, thank God!" and I thought that that Italian guide probably had not a remarkable voice—if so, he would scarcely have been a guide. It surely would have sounded poor in comparison with that of some of the kings and queens of song his country has given to the world. Yet none of them, in opera house or concert hall, e'er woke such melodies divine. Why? Because they gave them wholly to the world, and they died in the near air or fell back to earth. He used his in a temple, where it rose

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Let the thought sit smiling at our hearts through years to come. The deed may be humble, but if performed in the spirit of love to God, it will be glorious when reported in Heaven. When may not choose our voices. We can decide where and for what end they shall be used. But if we elect to live in a temple as we may; if we speak with faces turned upward, as is our privilege; then our words and deeds shall be multiplied, beautified; they shall rise heavenward in increasing sweetness and volume, and lingering angels will hover above and joyously echo with their melodious lips these harmonies of earth.

TURKEY AS A WORLD MARKET.

In the year 1903 Turkey in Europe imported paper and cardboard to the value of about \$500,000, and cigarette paper to the value of \$400,000. Austria and Italy were the chief sources of supply.

The German Consul at Salonica says large quantities of all sorts of paper, including wall paper, enter that port for distribution throughout Turkey. This paper trade is in Austrian hands. Different manufacturers in Austria combine in sending out commercial travelers to Turkey, one traveler showing the products of several Austrian paper mills.

The German Consul General at Constantinople, in a report to his government, says that Turkey is one of England's best markets for cotton yarns and cotton piece goods, taking in 1903 nearly \$2,500,000 worth of cotton yarns and \$15,700,000 worth of cotton piece goods. Within the last few years Italy has greatly increased her exports of cotton textiles to Turkey, and is becoming a strong competitor of England in that market. If American manufacturers of cotton goods were to give energetic and intelligent attention to the Turkish market, they would probably find it a good one.

SAND BRICKS.

The Israelites of old need not have worried about the item of straw as a material for brickmaking if they had only made acquaintance, accidentally or otherwise, with what is to-day the newest invention in this line of industry—namely, the so-called "sand brick," composed of sand and lime. First importations of these bricks are now reaching this country from Germany, and they possess such advantages in respect of cheapness and durability that they are sure before long to come into wide-spread use.

The recipe for making them is simple enough. They are ninety-four per cent sand and six per cent lime, and these ingredients, being thoroughly mixed together by a puddling process, are thereby combined into a semi-fluid material which is poured into moulds. After hardening and coming out of the moulds the bricks thus formed are exposed for four hours to live steam, which completes the process of manufacture.

The bricks are exceedingly hard, and so tough that it is scarcely possible to hammer them to pieces.—Saturday Evening Post.

Our God shall stretch out his hand upon the dust and the dead shall rise incorruptible, and that in the substance of the same flesh that every man bears.—John Knox.

There is but one conceivable preparation for the life to come; and that is the discipline and building up of character.—Dean Church.

In Memoriam.

SHINING LIGHT AND RIPENED GRAIN

On the morning of July 6th 1905, the Lord Jesus Christ gently said to one of His dear children, "Come up higher" and Miss Keay, having served the Indian girls, by the will of God fell asleep. By her death, we the old and new pupils, have lost a beloved and true friend, who sacrificed health and life in the service of the church of Christ on earth, a most devoted labourer and successful worker.

Of all the Bible emblems applied to the life of a child of God, these two; Shining Light and Ripened Grain, seem to us most fit to describe her life and work.

That radiance and fruitfulness were most distinguishing characteristics of this dear servant of the Lord, all of us, who have come in contact with her, will readily admit. By her love she has guided many feet into the way of Peace: her hand has sown in many hearts the seed of Eternal Life. Surely it has awakened praise and help in our hearts, who deeply mourn her death. We feel that while a valuable and, as we should have thought, a necessary life has been cut short, still the Master has not erred, the grain was ripe, and therefore of course the sickle was put in "Immediately." The whole body was full of light and therefore the time had come for her to pass beyond all earth's shadows to be in the presence of the King. With Miss Keay it was truly a first giving of herself to the Lord to receive inward life, and then to His church to render outward service. Therefore in reviewing her labours, we pupils find no touches of an unconsecrated hand, no energetic warring after the flesh to mar the service of 25 years in the Punjab.

Depressing sights of awful sin never caused Miss Keay to relax her efforts. Day after day, night after night, steadily, perseveringly, and with a calm knowledge of the probable cost to herself, she spent her life and spent it "very gladly."

None but herself knew how complete that expenditure had been till her health gave way entirely. Even then it was hoped that complete rest might restore her, but, He who knoweth our frame saw that no repose was deep enough to rest her weary body, save the deep sleep that He giveth to His beloved and that only in "The rest that remaineth for the people of God" could that yearning heart cease from its labours. Therefore it pleased Him after a brief time of severe suffering to receive her unto Himself.

We (Indians) old and new pupils, find the secret of Miss Keay's faithfulness in the words true now of the disciple as they were of the Lord—"If it die, it bringeth forth much fruit." In Christ she died to self; He Who was crucified for her became Crucifier in her and held self in the place of death on the Cross.

Hence that absence of self-consciousness; that death unto self in its many subtle forms; that freedom of action that comes from wearing the yoke of Christ; that made her faithful in every good work, and rendered her, not only the grand worker to be missed, but also the sympathizing, gentle, and holy woman we warmly love and most deeply mourn.

Two of Miss Keay's own sayings were:

"I wish to die in harness."

"I expect to lie here."

The last words were spoken at the burial of a school girl in 1891. Both of these wishes have been granted.

NOT CHANGED BUT GLORIFIED.

In the clear morning of that other country,
In Paradise,

With the same face that we have loved and cherished
She shall arise!



Let us be patient, we who mourn, with weeping,
Some vanished face,
The Lord has taken, but to add more beauty
And a diviner grace.

And we shall find once more, beyond earth's sorrows,
Beyond these skies,

In the fair city of the "sure foundations,"
Those heavenly eyes.

With the same welcome, shining through their sweetness,
That met us here;

Eyes, from whose beauty God has banished weeping,
And wiped away the tear.

Present and Past Pupils.

THE EPIC OF MOSES.

BY PROF. W. C. WILKINSON, D. D.

A THEOPHANY.

A shepherd in the land of Midian led
His flock to pasture in the wilderness,
Until at last he reached the region where
Horeb upheaves his swelling to the heaven,
Mountain of God austere in solitude.

Stern was the solitude itself and vast;
Still more the silence of the solitude
Was awful, like the silence of the sky,
If chance the treble cry of lamb or kid
Or mother-call to straying of the flock
Put up a plaintive momentary plea
Against the stillness of the infinite
Around them as above, it did but more
Make sensible the hush supreme that held
All things in that suspension of all sound.

Yet sometimes the august and awful calm
That brooded there, as from eternity,
Over both earth and heaven together met
In the sky-daring summit of the mount,
Was broken with the voice of God in storm.
The thunder and the lightning and the wind
In rush and roar of hurricane then played
About the brow of Horeb, fondling it
With strokes and passes of a wild caress
And terrible, which the grim mountain took
Impassive, or but somewhat darker frowned.
Grim Horeb shall hereafter, not from storm,
But visitation of the most High God,
Thunder and lighten all in smoke involved
And, melted at the presence of the Lord,
Shall tremble to his dark foundation deep!
For the Lord comes, amid thick cloud and fire,
O Sinai, make thee ready, for he comes,
With mighty voices and with trumpet loud
Descending, to proclaim from thee his law—
This shepherd from the land of Midian then
Pavilioned with him in that darkness dread
And speaking with Jehovah face to face!
But first a bright theophany more mild
Will be on Horeb to his wonder shown.

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